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miscellaneous food. This was called yin. Maggots and worms were the delicacies. The wealthy kept buckets of yin for many generations." This was probably the same as the yin of the Miao.

than ten chin were slaughtered and eaten. They were delicious and tender, excelling fat chickens. The dried meat made from them was especially tasty. Those who slaughtered cows would soak the bones in deep springs. After a long time they became soft and were considered a delicacy. The foregoing were the old food habits of the Miao. Today, after having been acculturated to the Chinese for a long time, they may have discarded them. The authors in the course of their investigation in the Miao area did not hear of such foods. Or, perhaps, the Miao, conscious of their unseemly customs, concealed the facts from us.

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The Miao drink water from the streams. When guests arrive they offer ginger soup or hot pepper soup to show respect. Today, they also know how to use tea in place of soup. There are three kinds of wine, corn wine, wheat /or barley/ wine, and rice wine, which they make themselves for their own consumption.

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Personal adornment. — As for the style of dress of the Miao in Hunan today, whether for men or women, it is not very different and can be said to have been completely influenced by the Chinese. The men wrap their heads with black cloth, and wear green or black cloth short garments and trousers, and black cloth belts around the waist, and go barefooted (Illus. 41). During the Manchu dynasty only the village headman shaved his head, the rest piled their hair in hair knots on top of their heads. Today, their hair is close cut or shaved smooth like the Chinese. The only difference is that they pull out the whiskers withthe fingernails or with tweezers. Today, those

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M 153 [842] The suckling period lasts from three to four years, an observation also confirmed by Lajonquière (4). The ability to

4. II, p. 317.

conceive, however, cannot be decisively influenced by this, for I have frequently seen children three years old and older push aside a smaller sibling in order to get at the mother's breast.

/50/ Wet nurses are unknown. On a number of occasions I saw mothers who did not have enough milk desperately try to feed their children with all kinds of additional foods, especially rice and sugar. There was never any thought of using a wet nurse. Since the Meau do not drink animal milk (cf. the M [272] chapter, "Religion and Magic," section on "Cult and Taboo"), such children die of starvation in all such cases.

A 842 527 Among the Akha, too, the birth of a child is awaited with joy, but a celebration of the birthday in later years is unknown.

A 844 Childbirth takes place, as among the Meau, in the dwelling, but on the bed itself. The husband, however, plays no role. Instead, the woman in labor is assisted by the mothers of the married couple. Other women are excluded, midwives are likewise unknown. While giving birth, the Akha woman squats in an erect position and is supported by the two older women. The umbilical cord, after it is tied, is severed with a bamboo knife.

A 844 846 [825] The afterbirth and the umbilical cord are buried under the bed of the woman in confinement, and, to be sure, under the head end of the woman. Once a day for ten days hot water is poured over the spot in order to prevent insects and especially termites from consuming what has been buried, for the Akha believe that, if this should happen, the newborn child would die.

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784 One of the taboos of the Meau is that it is inadvisable to
262 set foot in places inhabited by spirits. It is expressly forbidden
to eat the meat of the large black squirrel. Anyone who violates
[776] this taboo will die immediately, according to the belief of the
Meau. Lajonquière (1) speaks of a prohibition against eating horse

1. II. p. 303.

meat. There is no such taboo among the Meau in Thailand. To
[231] be sure, the Meau investigated by me did not raise any horses
[782] at all. In answer to my question, however, I was told that as a
rule horses are not used as sacrificial animals and are eaten only
in exceptional cases, because horses are too rare and therefore
too valuable to be slaughtered.

272 Furthermore, among the taboos there is the prohibition
784 against ever drinking the milk of any animal. I was shown how
825 strictly every taboo is generally observed by an incident that I
123 experienced, because in the course of time I had made such a
name for myself among the Meau as a doctor that people came
to me from afar in order to have me treat them or give them
medicine. Among those who came to me seeking to be cured,
there was a Meau mother who did not have enough milk for her
baby. The child, about two months old, was already starved,
and /213/ all the Meau, including the mother, were aware of
this. In spite of many proofs of their confidence in me and in
spite of the almost incredible love of the Meau for their chil-
dren, I did not succeed in persuading the Meau to permit me to
give the baby cow's milk. Even the child's mother could not be
persuaded, although there was a milk cow available and I made
it quite clear that the baby was otherwise doomed to certain
death. The child did soon die of undernourishment.

123 On another occasion I found the wife of a chief among my
262 patients. She asked me to examine her and was convinced that
she suffered from an abdominal ailment, for, as she told me,
[846] full of remorse, she had violated the taboo that women in
[164] childbed are forbidden to eat meat for one month after the
[626] birth of the child. She now believed that the spirits were
punishing her for the transgression. An examination of this sick

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272 539 574 One of my informants told me a legend that explains the origin of the prohibition against drinking milk. At the same time it shows how highly important hospitality is regarded among the Meau, since its neglect is punished so severely:

"In olden times there lived a Meau who had seven wives. The chief wife was a Meau, the first secondary wife, a Haw, that is to say, a Chinese, and the other secondary wives were all Meau. Each of these wives gave birth to a son. One day, an old man came and asked for milk. He first asked the chief wife, and then the other Meau wives, but they all refused him. Finally, he turned to the Haw wife, and she took pity on him and gave him milk. When he left, the /227/ old man said: 'Oh, you Haw woman, you have a good heart. Therefore you Haw people may eat and drink whatever you like. In the future, however, the Meau shall be forbidden to drink milk.'"

539 756 Concerning the origin of the shamans, I was able to learn various details, which Savina (1), however, has taken down in

1. II, p. 209.

greater detail and more fully among the Meau in Tonkin:

"There once lived two men, Ngionggi and Xigi. One day when they were on the seashore they saw an island in the middle of the waves. On this island a crane was sitting on a nest with eggs. The two men took these eggs, pierced and emptied them, and put them back in the nest. When the crane saw that they had been pierced, it filled them with a special substance and hatched them out after forty days. When Ngionggi and Xigi saw this, they took some of the substance, because they thought that they could arouse the dead with it. They tried it first on the corpses of an earthworm and an ant, which immediately came back to life. They then went into a village whose chief had just died, and they brought him back to life. Loaded with presents, they traveled on and everywhere they raised up the dead. One day they decided to return to their families. Their wives and children, however, had died a long time ago, and they were unable

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224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still that same day. The chief therefore proposed that we spend the night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau [342] therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from [513] escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

"Then he began to prepare the evening meal. He [824] searched for water, and after only a few minutes he returned [272] with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of [415] bamboo, even during the dry season. To get the water, such [252] bamboos are cut between the partitioning walls, the liquid [824] that flows out is caught in a bamboo vessel. A thick green bamboo also provided a vessel in which the rice was then cooked. The green

231 /366/ The pigs are fed regularly every morning and evening. They are given the kitchen refuse, cooked maize, and the stalks, likewise cooked, of young wild banana bushes, which are stripped of their leaves and cut into pieces beforehand.

In second place among the Meau are the cattle which, [262] however, can be raised only where the steep mountain slopes [184] permit it. Cattle-breeding is therefore limited to only a few areas in northern Thailand. Besides the endeavor to obtain [492] meat, cattle are used, where the terrain permits it, as pack animals (Ill. 81),[1] for which the Meau manufacture special [272] saddles (see the chapter, "Communication," Fig. 418). The milk of the cows, however, is not drunk because of an existent taboo, even when its use would save lives (see the chapter, "Religion and Magic," the section, "Cult and Taboo"). The [343] cattle, too, are shut up in stables every evening and occasionally [273] fed there with the residue from the making of alcohol out of maize or with rice husks. Before sunrise the animals are driven out to pasture again. Lajonquière (1), too, commented on

1. II, p. 309.

the cattle-raising practiced by the Meau in comparison with the neighboring tribes: "The Meau are primarily agriculturalists. Nevertheless they raise a few cattle with a care that is generally not found among the mountain inhabitants neighboring them. Their animals are also very handsome."

Besides cattle, small horses are also kept where the terrain [492] permits their use as pack animals. The packsaddles are then the same as those for cattle, and the horses are protected against tigers by having bell-harness hung on them. The pack animals are carefully fed with maize, grass, and hay and are driven to pasture together with the cattle in the dry season. Abadie (2)

2. Page 159.

reports quite similar observations: "The Meau have excellent [171] small horses (average size 1.20 meters, like the horses of the Chinese in Tonkin) strong, modest, very capable, and very

1 [See cat 116, p596 - ANALYST]

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Meat is either roasted over a fire or boiled in water in large or small pieces, and is also smoked without salt or salted and dried in the sun. Furthermore it may be fried in fat or oil. Cooking pits, as well as the use of hot stones for cooking, are unknown.

As fat, lard is used primarily, but also the fat from hunting booty. It is added to the meat and to the vegetables during the cooking, but relatively little is taken for that.

The main emphasis in the daily diet, however, is not on meat, but rather on vegetable dishes, an observation that Lajonquière (1) also makes: "Meat and poultry are not part of

1. II, p. 302.

the daily diet, which is composed almost exclusively of maize, vegetables, and beans. It is used, however, on festive occasions." Abadie (2) reports similarly.

2. Page 159.

Today rice stands in first place among the Meau. It is first threshed with a wooden cudgel, and then the chaff is separated from the kernels by throwing the grain to be threshed from large flat baskets (chapter, "Handicrafts," Fig. 343) into the air when there is as much side-wind as possible so that the chaff is carried away by it while the rice kernels fall back into the flat baskets. Finally the clinging leaves covering them are removed in a rice mortar, and the grain is ground in a mill which makes it possible to grind the rice into a coarser or finer flour as desired (chapter, "House Furnishings," Figs. 140-142).

The importance of rice as the principal foodstuff is shown by the many dishes prepared from it, a few of which will be described in the following. If the rice is to be prepared without any additional ingredients, it is first cooked for several minutes in plenty of water and then everything is poured on a plaited strainer under which a gourd bowl is placed to catch the starchy rice-water, which is drunk or fed to the animals. The rice

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272 With the exception of water, non-alcoholic beverages remain unknown among the Meau in Thailand.

273 /381/ Therefore the enjoyment of alcohol plays all the greater a role, especially at the time of the major celebrations. To be sure, since beer-making, such as is customary among the Moi peoples of Indochina, is unknown, the more alcohol is obtained by the process of distillation. The raw product among the Meau is preferably maize. It is mixed with yeast and buried in the ground half a meter deep, when it remains for five days. A certain amount of water is added to the substance thus produced, and the whole is put on the fire in the distilling apparatus (chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 169) which condenses the escaping alcohol, and the product is collected in a gourd bottle. The distillate is clear as water and has a somewhat earthy taste, but is otherwise similar to the European slivovitz.

[184] According to observations by Abadie (1) and the description by Lajonquière (2), the preparation of alcohol in Tonkin seems to be similar: "The Meau consume great quantities of alcohol made of fermented grain, sometimes distilled alcohol... The Meau produce alcohol by putting grain, primarily maize, which has been steamed and mixed with yeast, in large earthenware jugs which they seal hermetically during the fermentation. It is then drunk, when needed, with the help of a bamboo tube which is dipped into the liquid." This use of the sucking tube and of the mighty earthenware jugs is characteristic of the "Moi peoples" of Indochina, but is unfamiliar to the Meau of northern Thailand. Presumably the Meau in Indochina have borrowed this from the Moi peoples.

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1. Page 161.

2. II, p. 303.